exastic alkali it formed cynide of potassium, from which were obtained prussic acid and Prussian blue. Diluted with water the precipitate yielded, on passing through the solution sulphuretted hydrogen, a clear sulption of prussic acid; it also formed pruseic acid on being treated with bydrochloric acid and heat in a glass tube. The emaptity of evanide of silver was about 0.60 grammes, counting 0.12 of prussic acid. The case is remarkable in that the contents of the stomach, while they may not smell of prossic acid, may contain considerable quantities of the acid in a free state.

NIGHT-NOTES-THE NEW ASTEROID.

Astronomer-Well, Sir, what would you like to look at to-night? Reporter-I hear that a new planet has been disc

ered. I should like to see that, Sir, if you please. Astronomer-Ah, I am sorry to say you ask too much. Its elements have not been announced yet, and no one knows where to look for it except those who have had the good luck to fish it up, and are following its nightly course among the stars. I can show you another of the group, however. Let us look out its place in the nautical almanac.

[The astronomer here inspected the sidereal clock which stood against the wall, and I followed him into s fittle adjoining room, cory with gas light and stove, and bunge and table, and books and fragmentary appara-

Reporter-What do you mean, Sir, by its elements Astronomer-Principally those facts of its motion which fix its place at a certain epoch; so that by pains there facts us the basis of a calculation, guided by the principle of universal gravitation, one may compute its place at any required moment, and thus be able to point the telescope directly to it.

Reporter-I should think you could find it by seraching in the neighborhood where you suppose it to be sit-

Astronomer-Well, if we should find it, how could we recognize it as the body we were looking for? Reporter-By its disk. Do not all the planets have

Astronomer-Yes, but the asteroids do not sho disks, except under favor of a fine atmosphere and a powerful glass. [The astronomer had been turning over the leaves of a nautical almanac, while speaking, and now, having evidently found what he wanted, h paused to copy the record on a slip of paper, and make a brief computation.] With the magnifying power we should employ to make the search, the asteroid would look like a faint star, invisible to the naked

Reporter-Why not use a greater power, then ?

Astronomer-The search would be more deeperate still. In the Spring of the year, just before the meadows are white with daisies, you may often find the little flower by diligent searching, though perchance it be the very first of all its fellows. But you would not look for it with a spy-glass, else you would probably lock till the field was all aglow with daisies before you chanced upon one. You need the wide view, which only the naked eye affords. In the same way, in fish ing for comets or asteroids, we must employ that mag aifying power which affords the largest field of view possible, consistently with the conditions of the search The ligher the power, the smaller the field, of course just as in the case of the microscope, where the use of leases of high magnifying capacity so reduces the field that only very minute objects or parts of objects can be inspected at a time.

Reporter-How, then, have the asteroids been discovered, if not by their disks ?

Astronover-By their motion. If you knew per feetly the number and positions of all the stars up to a certain magnitude which are clustered in a certain space to-night, and should look there to-morrow night and see another star not there before, you might at once infer it to be a planetary body. Such knowledge is furnished as approximately by printed star-charts which have been constructed with great care.

Reporter-But may not the astronomer who made the chart have possibly overlooked one among a many ?

Astronomer-Still we should not be deceived, since the planetary bodies are seen to move among the stars, while the stars themselves always preserve the same relative rosition to each other. If, therefore, we should observe closely the position of the stranger on two con secutive nights, or even should watch it narrowly few hours together, and observe it to have a motion is own, we should know it to be a comet or asteroid.

Reporter-Are they ever mistaken for each other Astronomer-Yes; the very first that was ever seen Ceres, was taken by its discoverer for a comet. [While had adjusted the position of the telescope by the record on his slip of paper, and now proceeded to draw up a weight that hung against a stone pier on which the telescore rested.]

Reporter-What is that Sir ?

Astronomer-Clock-work to give a slow motion to the telescope, so as to hold in the field of view an object which is under inspection. Reporter- I do not quite understand you, Sir.

Astronomer-The heavenly bodies all move wester across the sky in parallel circles, the stars trooping

after one another at intervals which always remain to same. This motion is apparent, you know, and no real, being due to the same cause which makes the sun and moon rise and set, viz., the easterly rotation of the earth upon its axis. Reporter-Yes, I know; but it seems strange that the

illusion should be so complete.

Astronomer-The visual effect is the same, whether the panorama upon which we are looking move past us or we move past it. If now we give the axis of the telescoj e a regular angular motion westward, precisely equal to the eastward angular motion of the earth' axis, the two movements will neutralize each other so that looking through the tube, you no longer see the stars chasing one another across the field of view, a you do when the telescope is fixed; but you gass upon a motionless company of stars, which you may study at your leisure. This is the object of the clock-work. But the time is drawing near, to which the instrument is set. If you will now sit down her and keep watch, you will probably see the little plane in the course of two or three minutes come into th field of view.

Reporter-How the stars come and go! There one all alone, and three more follow in company Ti ere comes a bright one. What a splendid crimson There is one distinctly yellow. And all so sparkling and clear, and the sky behind them so faultlessly pure How beautiful! They do not look like the stars w are accustomed to, apparently set immovably in the sky, but like flying spirits of light. How the scene shifts every moment! Some going off at one side while others are coming on at the opposite.

Astronomer-Yee; when wearled with calculations I love to sit and watch them sail along; to count them me they pass; to compare their luster, so various; to admire and contrast their huse, and remember that each one-small as well as great-is a wast globe, and not that only, but a mighty sub the center, doubtless, of group of globes analogous to our planetary system.

Reporter-It is all wondered. How many There it is! there it is! How shull! A little round disk, scarcely bigger than a bright car. How pale its Juster is!

The astronomer here swings the padulum, and the little planet that was gliding across to field so beautifully under my eye is suddenly arrested in it course, and stands motionless.)

Astronomer-Tret, Sir, is Cores, the first of the aste roids that was added to the already rich acquisitions of the telescope.

Reporter-When was Cores discovered, Sir!

Astronomer-Japuncy 1, 1801-perhaps the grandest opening of the grandest century in the world's history. The happy discoverer was Piarri, in Paiermo, Sicily The history of this discovery is highly interesting and instructive. When Sir William Horschel, 1781, brought to light a new planet, Uranus,

astronomers called to mind a conjecture of Kepler's, nearly two centuries before, that an undiscovered planet must lie somewhere in the wide space between Mars and Jupiter; and such an interest sprung up on the subject that a convention or congress of astronomers was called to assemble at Lilienthal, Germany, in the year 1800, to consider ways and means to search for the hidden body. It was agreed to portion out the zodiac, or belt of the heavens adjacent to the sun's path, among twenty-four observers, who were each to make an exact chart of all the stars in the spaces severally assigned to them, and to employ such chart in search of the planet in the mode I have already pointed out. Piazzi was one of these planet-hunters, and to him fell the proud lot of confirming the sagacity of Kepler's surmise and the wisdom of the organized plan of search of the German astronomers, by pointing out a stranger, which proved to be the one so anxiously looked for. Yet not to Piazzi alone belongs the honor of the discovery. For it was lost in the rays of the easterly advancing sun Lefore he succeeded in determining its rate of motion so as to be able to pick it up again on its reappearance. In fact, he took it to be a comet, and so announced it; but Bode, a German astronomer, declared it could be no other than the planet all were eagerly hoping to see. Thus it would have been as good as lost but for the nusterly analysis of a young German astronomer, Gause, who, on the slender basis of the few observations of Piazzi, computed what its position would be after the lapse of a few months. At the time indicated telescopes were pointed to the spot where Gauss had credicted the new planet would be found, and there chold! was the little stranger. To Piazzi and Gauss. then, belongs jointly the glory of the discovery of Ceres, as to Leverrier and Adams belongs that of the discovery of Neptune.

KIDNAPPERS IN LANCASTER CO., PA.

Correspondence of The N. Y. Tribune.

LANCASTER, Pa., Nov. 28, 1860. For some weeks past the South and their allies in the North have been clamoring for the repeal of what they call personal liberty laws, said to be in force in seve of the Northern States, Pennsylvania among others. Although no such law is in force in this State, it is much needed, especially for the County of Lancaster. Ever since the passage of the Fugitive Slave law our county has been infested with a set of villains, who teal and sell into Slavery free negroes whom they can, cither by force or some lying pretext, decor into their makes. A most villamous and desperate gang has infested the neighborhood of the Gap (long celebrated as the harbor of all manner of despendoes), and when

as the harbor of all manner of despendoes), and when any of our citizens had the courage to prosecute any of them, the torch was ap lied to his house or barn, thus keeding the neighborhood in terror.

Therefore they could commit erime with impunity, for no one dure inform upon them. I wo of them were convicted for kidnapping a free negro, at our Court of Quanter Sections has week, which may result in the utter annihilation of the whole gang.

Before giving a history of the case, permit me to bring to your notice one or two others, of not so recent a date, where the guilty parties escaped punishment.

bring to your notice one or two others, of not so recent a date, where the guilty parties escaped punishment through the consistance of public officers in high places.

In the spring of 1852 a police officer named fidgely of Ball imore, Md., and Sol. Snyder of Harrisourg times convicted for kidnapping) came to Columnia without any warrant whatever, arrested William Snith, a colored man, while at his work in one of the lumber yards, and because he made a feeble effort to effect the release from the grasp of these two men, hidgely drew a revelver and blew out Smith's brains. Ridgely then fied to Baltimore.

John L. Thompson, hate District Attorney of this county, immediately came to the scene of the marder,

John L. Thomas, hate District Attorney of this county, immediately came to the scene of the marder, and procured the alidavits of persons who saw Smith murdered, and proceeded to Harrisburg to lay them before Gov. William Bigler for the purpose of obtaining a requisition on the Governor of Maryland for the readition of Kidgely. Mr. Thompson assured me at the time that Bigler would immediately grant a requisition. He failed to keep his promise, but sent privately to the Governor of Maryland and requested him to send commissioners (Buchanan and Scott, friends of the accused) to Columbia. They came, and, by exarte statements made to them, they were satisfied, and the accused) to Columbia. They came, and, by explaints estatements made to them, they were satisfied, and ratisfied the Governors of Maryland and Pennsylvania at d John L. Thompson that no harm was intended, that that the act was purely accidental, and there the affair terminated; they seemed to think the guilt or innocence of this man could better be tested out of doors than by mery of a trial before twelve conscientious and

the flummery of a trial before twelve conscientious and honest men, under oath, who might probably triak that killing a negro is murder, because they would be less enlightened than the public officers.

Encouraged by the success with which Ridgely escaped, a number of free negroes were spirited away from Columbia in the night, and conveyed to B.Limore, and there sold as slaves.

Only one of the number ever got back; he, however, prescuted one of the vill.ins, who was daly tried, convicted, and sentenced to the Lancaster County Prison for a term of years, which has not yet expired. So we of the other parties concerned in the outrage held office under Bigler's Administration, and now reside in the State of Maryland in perfect security from any moles. State of Maryland in perfect security from any moles-Since then, there kidnappers seem to have made the

nendquarters.

A few years ago a bright mulatto was abducted from A few years ago a bright mulatto was abducted from that neighborhood, and taken to Bahimore, and soll into Slavery. The person with whom she lived pursued the party into Maryland, where in a few days she was found murdered. It is believed that the perpetrators of the act were well known to the anthorities in Bahimore, but no effort, so far as I can learn, has ever been made to bring them to justice.

On the right of the 1d of March last, Gillmor Hull, Francis Wilson, Edward Mackey, Sylvester Gordon and Franklin Bostick, went to the honee of John

Francis Wilson, Edward Mackey, Sylvester Gordon and Franklin Bostick, went to the house of John Brown, a free man of color, living in Sali-bury township, by the pretense that they were taking hi a for cann itting an alleged larcery, succeeded in decoying him into a vehicle, where they immediately nameded his limbs, and drove off rapidly to McCall's Ferry, on the Susquehanna River, some twenty miles distart.

Arriving there about daylight, a confederate named Fisher, who keeps a low groggery, secreted them in his garret until the evering of the same day, when the sign; I, known only to the members of the gang, was given, and the party proceeded to the Maryland shore. Suffice it to say. Brown was taken to Baltimore, and laced in a slave-pen, where he was recognized as

He introduced in a state part of the state o

The defendants gave bail in the sum of \$3,000, for their appearance as the Court of Quarter Sessions, be held in the City of Lancaster, on the 3d Monday November inst. The parties for feited their recognizances, except Gillmore Hull and Francias Wilson, were tried, convicted, and sentenced, last week, to pay fine of two hundred dedlars each, one-half thereof ge the prosecutor, John Brown, and to undergo an impriscoment, by separate or solitary confinement, at lard labor, in the Lancaster County Prison, for the period of five years and three months, and to pay the

osts of prosecution.
The friends of the defendants are possessed of wealth Which they did not fail to use in the employment of able counsel to defend them. The prosecution was ear ducted with consummate tact and ability, but for which the defendants would have cluded the require-ments of the law through the usual dodge in all such cases, of an alvia, proven of course by confederates, or

The public owe a debt of gratitude to Emien Frank The public owe a need of granting to Emissi Fallia, hin, the able District-Attorney, and to Alexander H. Hood, esq., who assisted him in the prosecution, for wiring out a portion of the notorious "Gap Gang." It is to be hoped that the conviction of these fellows It is to be hoped that the conviction of these fellows will strike terror among the rest of the villians yet at large. The community which has known them so long will know them so longer. A respectable farmer for whom John Brown labored,

A respectable tarmer for whom John Brown labored, deserves also great credit for bringing those parties to instite, for deing which, (since their arrest,) le has had his barn destroyed by fire, supposed to have been done by Francis Wilson, one of the defendants. Shortly before the fire broke out, he was seen riding in the vicinity on horseback; the horse was tracked to the barn, and from themselves. arn, and from thence to the premises of its owner no was arrested and is now under bonds to appea the next Court to be held in and for the County of Clester, in the Borough of Westchester, to answer, where it is hoped, if guilty, justice will be meted out

As being Fight.—On Thursday night Patri k
Makey and learnesse Curran got into a which gight at the low
grogery No. 177 Avenue w when Curran was shoot.highy scarce.
He emakined fracture of off-lag and two ribs had one eye neitrby moused out, and his body got gilly pulverized. He was taken
to Bellevue Hospital, and his assubset, was locked up to answer.

A SALOR DROWNED.—Richard Higgins, a sail by,
releasing to the able Celent, bying at Pier No. 4 Yest Riger. belonging to the ship Orient, lying a Pier So, 4 East I while intoxicated, on Thursday merming tell from the yars the stream, and was drowned. His body was recovered Coroner Jectmon heid on inquest thereon.

In Peterboro, Nov. 18, 1860,

In Peterboro, Nov. 18, 1860,

The peterboro of the period of the oppression of civil we can of mistake the Lible apprehension of civil the new of the period of the oppression.

BIBLE CIVIL GOVERNMENT.

Another Election has come and gone. Much of good, in both its near and remote results, do we look for Nevertheless, we are not to overlook its many buleful influences, and its wide havor of virtue and happing We have again passed through the great quadrennial Denoralization, which sinks into a lower deep tens of thousands of drunkards; which turns into drunkards ters of thousands of the sober; which makes tens of there i de of new liars, and makes worse tens of thousands of old ones; which cheapens sincerity and sim-Hicity, by jutting high prices upon intrigue and dis-lonesty; which puts falsehood for truth and darkness for hight, and makes ten appeals to passion and prejudice where it makes one to reason.

While, however, we affirm that this is the general character of a Presidential Election, we are free to admit that some of the actors in it are candid, and some of the influences in it enlightening and elevating. But with all this, and every other conceivable alleviation, still who does not see that a Presidential Election frightfully lowers the standard of morality, pours tides of wickedness through all ranks and classes, and preys fatally with its rampant vices on numberless bodies and 1 umberless souls. Many and mighty are the influet ces needed to redeem great popular Elections from the coarseness and corruption which characterize them. Preciair ent making there in fluctures is the presence and the part of woman. The conduct and character of n en as voters will become far better after the advant-ing stages of civilization shall have brought up women o vote by their side.

And where were our church people in the late elec-

ti n? Trey were voing for slave-catching and dramsi op calciustes. Nay, sone of them were themselves such calculates. Our church people were mixed up with the abon inations of the election, and not a few of them were oreneded in its corruptions.

1 turn for a moment from the church people to notice

It turn for a moment from the church people to notice the fact that even the rescuers of slaves dai, with very few exceptions, vote for these candidates. In their measureless incommence and infatuation, they voted lower into hards ready to use it both for reserving the slave and purishing his rescuers. Doubtless these in-consistent and infatuated men will still wonder that we should refuse to join them in celebrations of slave-

To return to the church people. It must be con ferred that theesands of them honestly believed that their cancicate would be found faithful to all the claims their cancients would be found faithful to all the claims of freedom and righteousness, and it must allo be conserved that, but for it is belief, they would not have voted for him. Admit, too, will we that thousands of them veted as they die because they believed the Constitution to be for Slavery, and thousands because they believed the Little sustains it. I believe both to be against it. But what it both are for it? Why, only that both are so far void of obligation. The Bille and the Constitution are the work of men; but Freedom is the great gift of the Great God. Hence, believing, as I do, with "letter and the other Apostles that we it a great gift of the Great God. Hence, believing, as I do, vin "Feter and the other Apostles that we orgit to obey God rather than man," I must insist that all shall go for Freecom, however the Constitution and the hitle may go. "The law of its God," or, in ofter words, the law of Justic, was Daniel's law, and it should be every nan's law, the Constitution and even

the Bill is other contrary notwithstanding.

Will the church proper never believe in the religion of the Einle? They believe in its theologies and its fillosoftics, or in what as e interpreted to be such. Why will they not believe in its religion also? One answer is that they are sectaries; that their sects are west ind to ur hold, some t is part and some that o organized to uptions, some in part and some three theologies and pilosophies; and that in this wase religion is in general greatly undervalued, and often quite i, noted or lost right of. Indeed, the mistake been estimated uption of the mistake being a miner universal among them, that these theologies or philosophies are themselves religion, or at least pies or philosophies are themselves religion, or at least a part of it, and that their zeal and contention for them inventil the merit of zeal and contention for religion itself. Another explanation is, that while the good man alone is willing to be religions, these theologies or plift septics are a substitute for religion so cheap and easy that the wick-dest man finds no cross in adopting them. And still another explanation of the refusal of these church people to receive the religion of the Bible is that while the true religion of the Bible these church people to receive the religion of the Bible is that while this true religion enters a man's heart through his heaven-calightened and heaven-sanctified through his heaven-enhanced and heaven-sancthed reason, they are educated to distrust reason in the province of religion, and to receive upon authority what pures with them for religion. Much, too, might be said to show that religions imposed by authority are not only like to differ very widely from the religion which a sound understanding and a sound heart making in own, but are also peculiarly effective in shutting

I have speken of the religion of the Bible as one thate spaken of the religion of the Bable as one with the true religion. It manifestly is, and nowhere che is that true religion presented so simply, so sublinely, or to perfectly. Foolish skepti ism rejects the Libbe; credulous and unquestioning superstation gulp; it cown. But reason—the reason blest with dince illumination—the reason coulled with a renewed least—though sitting, as it is bound to do, in stern and unispains, while yet in needs and humble judgment, on the Little, and decking for itself on the popular interpetations of it, and on the theological and philosophilaters, built many it, omes at last to me knowledge. I structures built upon it, comes at last to acknowle eq e the preen hence of its inspirations and the truth

What is the religion of the Bible? The churches beld that it is largely contained in their speculations and theories respecting Trinity, Atonement, Heaven, Hell, &c. But the Bible resolves itself into love, espei il) love to the destitute and atti ted. It says that "God is love," and that man should be also. It says that "love is the tuitilling of the law," and that "all that "love is the fulfilling of the law," and that "all the low is infalled in one word, even in this, Thoushilt love thy raig bor as thysel." It says that to do prefect to the poor and needy is to know God. (Jeremich, xxii, 16. It says that to do prefect the control of the law is the father less that who we in their affliction, and to keep himself templotted from the world." It says, "Remember them that are in bonds as bound with them, and tham which suffer adversity as being yourselves also in the body." It says, "Who is weak, and I am not work? Who is offended, and I burn not?" It says, in short, that the whole of relling consists in deing as you would be done by. The churches make rein in to consist mainly in creeds, but the Biale wildly in deeds, and in the slift of which they are the nactority outflow. Church religion dreams, but his lergin all the Bible, save the life of Jesus, with was given to reflect before men the life of the law in the first and in which they are with was given to reflect before men the life of the latter and in which the character of God slices out

Nothing in all the Bitle, save the life of Jesus, which was given to reflect before men the life of the Fatter, and in which the character of God schoes out in the character of the God-filled Man, is so rich in tendences and beauty and so powerful in appeals to love and anniration as its portrayal of righteous civil government. Nothing, with that exception, so clearly and attractively reveals the genius of the religion of the Bitle. How little the church people appreciate this religion is manifest from their indifference to the Bible view of civil government. Altogether welcome to them would be this view, and altogether oorresponding with it their political action, did they but love this religion.

religion.

Ori ig avernment is, in the eye of reason, the collective people caring for each of the people—the combination of all for the protection of each one. Such is it also in spirit and scope on the pages of the Bible. We there are it to be, next to God himself, the great Protector; and, as is reasonable, the special Protector of the innocent and helpless poor. The Bible requires for civil rulers "able near, such as fear God, men of truth, lating covetonness;" men who "shall judge the people with just judgment, shall not respect persons, acither take a gitt;" "shall judge [do justice to] the poor of the people, save the children of the needy, and break in pi ces the oppressor." Of this true and little type of civil rulers was Job, who says: "I delivered the poor that caled, and the fatherless and him that had note to help im. The tlessing of him that was ready to je in home upon me, and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed ne; my judgment was as a robe and a cidem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor, and the cause which I knew not I scarched out. And I brake the jaws of the wicked, and plucked the spoil out of his teeth." Civil g overnment is, in the eye of reason, the collect-

I im always prined when I hear Christians praise certain persons as great statesmen. Great statesmen they are not because they care for the poor, for they are not detected and executed decrees for enslaving and citaling the pois—but because they have talents and learning, and talk ingeniously and eloquently about banks at draffs and internal improvements, and prate cunringly and winningly of human rights. Were those Christians nore Christian, they would see more true states manching in that notle ruler who "was a father to the poor, than in the sum total of those sham enterns who are so ut wisely and guildily landed.

For the reason that it Loks upon the civil ruler as the protector of the needy, the Bithe says to him: "Open thy mouth for the dumb in the cause of all cold," "Seek Dragessas, salieur the oppressed." "Seek Dragessas, salieur the oppressed." "I of the oppressed go free: break every yoke. It is for this reason that it pronounces "Wo unto them that decree untight teous decrees and that write grievousless which they have prescribed; to turn aside the I m always prined when I hear Christians praise

government, when it tells us that "rulers are not a terror to good works but to the evil;" nor when it mys that the ruler is "the minister of God," or in other words, acts on and acts out the principles of God. And who can a istake it, or fail to be tonehed and melted by it, when he reads the injunction apon civil governtact: "Tale counsel, execute judgment, make thy if access as the night in the midst of the moon day; hide the outcasts, heaving [letrry] not him that wandereth. Let n be outcast dwell with thee; be thou a covert to them from the face of the speiler." Or who can missippleted it, or not be neved by it, when he reads: "Then that not deliver unto his master the servant which is escaped from his master unto thee. He shall choose, in one of thy gates where it hieth him heat: thou shall not oppress him."

Let thou shall not oppress him."

Let could quote no further from the Bible to prove that the civil government it commends is the protector of the inforcest and believes poor; nor to prove how widely it contrusts with the civil governments of the whole carth, and especially with the oppressive and

the infectit and helpless poor; nor to prove how widely it contrasts with the civil governments of the whole earth, and experially with the oppressive and nunderous rule which, in our own nation, usurps the nine of civil government—a rule so sanctioned by the piest lood and upheld by the people, as forcibly to result the prophet's description of a similar conspiracy. There is a conspiracy of her prophets in the midst thereof, like a rearing li n ravening the prey; they have each net treasure and precious things; they have nade her many widows in the nidst the cof. Her priests have violated my kaw, and her idst the cof. Her priests have violated my kaw, and have profuned my hely things: they have put no difference between the holy and profane, neither have bey showed difference between the unclean and the clean, and have lid their eyes from my Sabbaths, and I am profaced among them. Her princes in the midst there of are like welessavening the prey, to shed blood, and to destroy souls, to get dishonest gain. And her projects have dauled them with natempered mortant, as ing varity, and divining lies unto them, saying, thus suith the Lord God, when the Lord hath not spoken. The people of the lard have used oppression and exercised robbery, and have vexed the poor and needy; yes, they have oppressed the stranger wrong fully." Need I add that the civil government of the land is the devourer, instead of the protector, of the land is the devourer, instead of the protector, of the land is the devourer, instead of the protector, of the land is the devourer in stead of the protector, of the land is the devourer in stead of the protector, of the land is the devourer in stead of the protector, of the land is the devourer in stead of the protector, of the land is the devourer in stead of the protector, of the land is the devourer in stead of the protector, of the land is the devourer in stead of the protector, of the land is the devourer in stead of the protector, of the land have used oppositions.

reely: yes, they have oppressed the stranger wrong fully." Need I add that the civil government of this land is the devourer, is stead of the protector, of the roor? and that, while cominating to devour them with Land Monepoly, and Rum, and shavery, the protection it beastingly and hingly professes and promises is no letter than that which he proplet here describes—the protection which wolves give to lambs.

I have said enough to warrant me in asserting,

First: That of all the institutions of earth, civil government is unspecially the most important.

Succede: That religious men only are fit to bear civil role and that therefore none other should be chosen for it. This rays Reason and this says the Bible, whose religion is the religion of reason. In what sublimely chonered and commading language is it said by the Fish ist, when, having reserved for his last, because nost important uterance and admonition, he exclaims:

"The Shint of the Lord spake by me, and his word was in my tongue. The God of Israel said, The Rock of Israel spake to me: He that ruleth over men must be just, ruling in the feat of God. And he shall be as the light of the norning when the sun riseth, even a morning without clouds; as the tender grass springing out of the carth by that shining after min."

ing without clouds; as the tender grass springing out of the earth by clear shining after rain." Sum ly note but a religious man can answer to the Prain ist's description of the civil ruler. Surely none but a religious man can have the broad, undeviating justice, the honest, comprehensive care for others, the quick, tender, and thorough sympathy with the poor, helphos, and treeden-down, which should ever charac-

Are not religious better than irreligious men? None

Are not religious better than irreligious men? None car coult it. Why, then, should they not be chosen to fill the not important and responsible places in human affairs? That if ey are not, dishonors religion and sets reach at tamph. If religious men are needed anywhere, it is in the capacity of ail fruhers.

My hearens know what I mean by a religious man, and they will not go away saying that I refuse to vete for persons un less they belong to the church. I vote for those who do and for those who do not belong to it. But I aim to vote for religious persons only. Pelicving in the Fible, and accepting its religion with my whole head and heart, I am shut up to such voting. Other non, and in me surably better than myself, can vete etherwise. But I cannot. I cannot without severing ny connectin with this Book of Books, dishonother nen, and in me surably tetter than myself, can vete etherwise. But I cannot. I cannot without severing ny connectin with this Book of Books, dishononing and cisewring my God-given and God-present reach, debauching my conscience, and sinking myself into atheirm.

With me a religious man is simply a just man.

Show ne a just man, and you show me a religious ore. The more just he is, the more religious he is. And when, under the new-reating influences of Henven, he has reached the subline hight of doing it. Heaven, he has reached the subline hight of doing in all it ings as he would be done by, then has he fulfilled the claims of justice and religion, of the Bible and rea-son, of earth and heaven. Beliefs in regard to the Thicky, Atonement, Election. &c., &c., have their value. They may favor or hinder religion; but they me required it.

sy net that my stress on doing ignores faith. Say it at I forget the Bible words, "The just shall live faith." Readily do I admit that our moral and that I neture cannot live unless it be fed by faith, in what must it is faith be? Must it be, as is genty leld, in ecclesiustical, dogmas and formulas. errlly leld, in eccleration, dogs that it not be in No; but in justile and goodness. Must it not be in Christ; but it not le in the spirit he breathed, the principles he targlt, and the time be pursued. In the high and escenial rease every man has faith in Christ just as far as this spirit, these principles, and these aims become his ewn, and no farther; or, in other words, to the precirc extent that he is like Christ.

And my not that I have omitted from my definition of a religious man love to God. No one, destitute of this element, can love his brother as he should do. No one can do this without loving God for having nide him capable of it. I add, that every one's love to Godinary.

nade him capable of it. I add, that every one's love to God is proved and measured by his love to man.

The little landful of ancompromising Aboliti mists are II.med for relusing to vote at the late election, for tis, tlat, or the other party ticket. But there were irreligious men upon each—men whose principles and practices proved their disposition to wield government for the destruction instead of the protection of the people. Men there were upon all these tickets, who would liceme the dramehop, that great manufactory of purpers and madmen, that great slughter-house of bedies and rouls, that great slughter-house of bedies and rouls, that great slughter-house of bedies and rouls, that great slughter-house of our tives, but for which we should, any only shillings to the tax-gatterers where we now pay them dollars. our taxes, but for which we should, as only shillings to the tax-gatherers where we now pay them dollars, and but for which there would be comparatively little occasion for courts and prisons, and probably nonent all for pro-fourse. Men there were upon all these tiskets, who would replange into the deep pit of Slavery the poor trendling ones who have escaped from it; and who would degrade and dishearten millions of their courtrymen by excluding them from citizenship and the lablation.

their courtrymen by excluding them from citizenship and the hallot-lox.

How, it en, could we vote for any one of these tickets? How could we do so, and still bonor the Bible view of religion and civil government? What! vote for nen who would worse than murder their incoent brothers and sisters by enclaving them! Impossible, without most deeply dishonoring that view. I said worse than murder—for who would not rather have his child murdered than enslaved? What! vote for nen who would use the power we give shem Is it were than murder—for who would not rather have his child murdered than enslaved I What I vote for nen who would use the power we give them to purish complexion with civil and political disabilities: ! Sundy, we could not do so without outraging all our convictions of what the Bible teaches of religion and civil government. All the varieties of the human it mily are equally dear to Him who "hath nade of one bio d all mitions of men;" and if the religion of the Bible is both His and ours, then are they equally cear to us also. The recent refusal of the voters of this State to restore suffrage to the black man proves that majority to be atheists. The content which that return pours upon human nature is wellly incompatible with true religion. A man may love I inseell, and this or that branch of the human traily; but unless he love all its branches, he is the grilly every of human nature, and of the God in where in age it is nade.

Some of frees Aboliticalists are blamed for entertaining, as cid their sainted brother, James G. Birney, so well a love that the voters of our country will bring

Some of these Abolitionists are blamed for entertaining, as clid their sainted brother, James G. Birney, so an all a lope that the voters of our country will bring Shevery to a peaceful end through the ballot-box. Their little taith in these voters is construed into evidence of their want of faith in God. But more properly might little faith in such of these voters as love to cast Pro-Shevery and dran-shop votes be construed into want of faith in the Devil. Our speeches and writings for a quarter of a century show that we book for a speedy to mination of American Bayery. But our growing fear, in the light of our growing knowledge of American voters, is, that the termination will be violent in stead of peaceful. It will come in some way in God to vicles, e., and it will come in some way in God to vicles, e., and it will come in some way that bec.n. voters, h., that the termination will be vicionit in retend of pencetal. It will come in some way in God' providence, and it will come soon. But to say that be-cause we doubt its coming in the blockless and desired vay, we doubt this providence, and have a reduced faith in Himself, is to do us a groundless and a grea-

It is very true that our hope of seeing Slavery votos It is very true that our hope of seeing Slavery votoe to death is small. This is as true as that the facts in the case forbid it to be large. And if I may be allowed to spack for some of these Abolitionists, I will add that not only de they apprehend that a people who receive their reliain to peop authority, instead of understandingly, will be found inadequate to the task of putting away peaces by a system of Slavery so in worse ours with political, erclavianted, commercial, social interests, our backquate also to the maintenance of denoratis institutions. The religious of the world, tong antil orily religious, harmonize with monarchies and despotients. If peoples who are swayed by them

call for democratic forms of government, then do they call for what is far above them—for what they are not yet educated to meet the cost of. Were the Italians now to jut away their authority religion, and now to arrest their right to judge for themselves as freely of every jage in the Bible as of every page in any other took, and as freely of every proceeding in the charch ne of every proceeding in any other association, it would not be strange it, fifty years hence, that happily delivered prople should look out from the midst of their flourishing democratic institutions upon the ruin of ours.

Some of these Abolitionits hold that the North is Some of these Abolitionits hold that the North is particips or minis in Anerican Slavery, and should therefore consent to share with the Southinthe present leas of en ancipation. They hold that here is a case for applying the motto, "Honor among thi ves." Now, to charge them, therefor, with recognizing the right of property in man is as unjust as to deduce from their lack of fight in American voters their lack of fight in God. But these Abolition is would buy the claves!—all the slaves! Well, let it pass for buying. And, pray, do not their accusers sometimes help buy a slave! Oh, yes!—but they have never undertaken to they all the slaves! Nevertheless, does not what they themselves do estop them from complaining of the notality of this undertaking! Moreover, would not all their accusers consent to be bought out of Slavery were they to fall under its beavy yoke? If they would, then let them first become so self-cracifying as to be able to reduce to practice in their own case that subline morality by which they presume to try and condenn others.

No less is the injustice done to such of these Abolitionists as are charged with consenting to have the Governmental action, which shall attend the annexation to each other of nations, or parts of nations, include the sanction and apholding of Slavery. With their broad democracy and their immeasurably greater account of the natural rights of people than of the conventional claims of Government, they cannot consistently withsand the decire of two peoples (bond and free, male and fem le included) to cast in their lot together. They cannot withstand it, even though the constitutors, who have usurped the name and authority of Civil Government, enset their. Slavery, murder, or whitever alle, as the constitutors' terms of the blending. Does it follow, lowever, from such enactments, that there Abolitionists recognize these constitutors as Civil Government? Not at all. They do, in fact, recognize as Civil Government that only which admini-No less is the injustice done to such of these Abolictvil Government? Not at all. They do, 11 fact, recognize as Civil Government that only which administers the law of God. Such Governments as do not administer it, and especially the Pro-Slavery Governments of this country, are in their eyes but picacies. Or does it follow that the Abolitizates of whom we Or does it follow that the About his to whom when the part expension and God-dely lag terms on which these constitutions condition the blending? Certainly not. No more does it follow that they would have the orreciating peoples consent to or be responsible for

them.

Acrover, if these Abolitionists believe that the playes of Cuba and of the United States wisely desire to bring their and fortunes together, and their desolate hearts together into one nation, or that they would desire it is they knew their true interests, and would desire it is they knew their true interests, and would desire it is the parties who hold the reins of power should seek to turn to the advantage of Slavery such bringing together—then these Abolitionists should not only not withstand the desire, but should promote its realization. They should themselves speak for there "poor, poor dumb mouths," and should feel not the least responsibility for the unrighteousness which others may succeed in coupling with the longed-for any exercise.

to the least responsibility with the longedfor an exation.

Nor less is the injustice of classing with "disunionlete" there Abelition ists, who, opposing by all moral
and political influences the accession of States from the
Union, would nevertick as not have the secesirs pursuid with armies. Those Aboli ionists believe in love
rather than in hatred; and hence they would be more
displaced to bless than to curse the seceders; to protect
term rather than to sheat their thood. For my own
list, I still feel on this subject as I islically a dozen years
age, when I said on the floor of Congress: "It they
will go, let them go, and we, though loving the Union,
and every part of it, and withing to lose no part, will
let them go in peace, and follow them with our bless
ing, and with our warm prayer that they may return to
us after they shall have spent a few miscrable years,
or perhaps no more than a few miscrable months in us after they shall have spent a few miscrable years, or perhaps no more than a few miscrable months in in their miscrable experiment of separating themselves from their brethren. Of course I cannot forget that many—the, that they are so many—would prefer following the receders with curves and guns. Oh, how slow are men to emerge from the brutehood into which their puscions and their false education have sunk them! I say brutehood, for anger and violence and war belong to it, while love and gentleness and peace, are the adorunents of true manhod."

What will be the spirit of the North toward the second gentleness, lide that to be soon proved. It is even

what will be the spirit of the North toward the se-ceding States, hids fair to be seen proved. It is even probable that the Slave States will secede—a part now and nearly all the remainder soon. This will not be because of the election of Lincoln. That is at the most an occasion or protext for recession. Nor will this be tenance it has long been resolved on. There is a me-thing, but not so much, in that. It will be because their "injonity is full," and the interest their heads. thing, but not so much, in that. It will be because their "iniquity is full," and the time for their destruction at hand. During the last few years the South has been busy in leaving bothing to add to ber iniquity. I speak not so much of her reopening the African slave-trace, nor of her increasingly tenacious grasp of her slaves us of her purpose to banish what she can of her long-tortured free colored people, and reenslave the test. This crowning iniquity it leas her for ruin. It ripers her for secession, which is ruin. Maryland, having refused to be guilty of this crowning iniquity, will, we trust, be saven from the late of secession. Missouri we trust, te raves from the fate of secession. Missouri nears to be a Free State, and Delaware is already The South would know herealf to be hurrying on to

and deaf to the voice of Providence. She ought to know it if but from the fate of the oppressors of Hayti They were not slaughtered until they undertook to re-em lave the free—and then ti ey were. Divine Providence has its course in the Southern

States as well as elsewhere; and there as well as else-where, both the wickedness and righteousness of men-centribute to shape that course. In the words of a precious Moravian bymn:

"He everywhere bath rule, And all things serve his might."

And all things serve his might."

God did not fail to hear the piercing cry sent up a few months age by the exiles of Arkansas. His tencer heart juited the poor ones driven out about the rame time from the State of Louisiana. He witnesses the atracticus cruelties which South Carolina becaps up on her tree colored people, and follows them in their tight from their oppressors. And all this, we may feel assured, goes to "serve His might" and to close his providente. I spoke of the secession as ruin. It will be only a

present ruin, however. It will result in a girrious renovation. The seconding States will return to us, not to be Slave States again, but to be Free States; not age in to oppress the poor, but cordially and practically to a knowledge the equal rights of all; not again to disgrace America, and Linder the spread of Demorracy the earth, but to honor the one and extend the

over the earth, but to honor the one and extend the other; not again to be a heavy curse, but to be a rich blassing to markind.

But we pass on, to speak of another injustice. It is that of denouncing as a nen ies of the Bible those of us who believe there are a few errors in it, and of denouncing, as guilty of setting their reason above the Word of God, these of us who would let their reason inquire what is and what is not the Word of God.

There is a child who deeply loves and honors his mother; but he confesses that the few nimples or moles upon her face are blemishes, slight hadeed, but still then is to supon her beauty. Is it to the shame and discredit of his filial piety that he makes this confession? Even if it is, it does not become such of her cuildren to say so as disgrace her, and break her heart by their

ragrant disobedience, and make no other atonement tian their hellow ascription of entire perfection to ler.

It is argued that reason, having once decided that the whole libble, and nothing else, is the Word of God, is bound to rest there. This is sound argument. But is it bound to rest there always? By no means. Reason must ever he left free to revise and repeal its own son must ever be left free to revise and repeal its own decisions, and to deny to a verse to-day the inspiration it admitted yesterday. When I was young, my reason (if reason it was) accepted the statement that God occured the Jews to plunge into bloody wars, and to torour innocent women and children. But now it does not, and does no because it has, as I believe, become more enlightened. It now refuses to regard the loving Father as an arbitrarry, revengeful, bloody, pagan delive.

Good and wise men (and I admit that both this age and former ages are on their sine) call on us to abandon our chain for the ceaseless free play of reason upon the lages of the Bible. So, too, did the ages call on Galileo to abandon his belief that the world moves. But Galileo has come to be justified; and so also will they who, in opposition to the world—both the present and the past world—him that even the Bible itself does never, at any period of his life, fall without the jurisdiction of any man's reason. There is great astonishment that the church so dreaded the influence of astronomy upon the Bible; but there will be greater that is deeded the influence of reason upon it. The identity in the tares is explained by its foolistly regarding be took instead of Nature as absolute authority, and the Divine inspiration of every page in flues a fact no more to be questioned than the existence of the sun.

We admit that we cause honestly deny that we nake our reason final ar-lifet in all our investigations—even our investigations of the Bible. We dare not held it in abeyance; nor disclaim its supremacy even uters. At all times and in all places we must let it de-Good and wise men (and I admit that both this age

there. At all times and in all places we must let it de cide what is the Word of God. If Dr. Cheever makes it turn supremely and finally upon the Birle whether immertal man can be rightfully enslaved; or, in other

words, rightfully reduced to brotehood and merchan cire, we cannot go with him in that. We must there civerge from this dear and noble man of God. We cannot leave it to the interpretation of any words whether a hog is a hog, a horse a horse, or a man a near. Whatever words may say to the contrary, we must, in all incumatances, theat each according to its rature. So should every thing be treated, and what is its nature should be learned (because there it can be more surely learnee), from itself rather than from any, even the best account of itself. The world admits that Shakespeare is a worderfully deep and accurate reder of human nature. But it admits this because Shakespeare gares with itsewn observations of human nature. Deer it test man by Shakespeare by its ewa knowledge of Im? I far more does it test Shakespeare by its ewa knowledge of Im? I far more does it test Shakespeare by its ewa knowledge of an an. And so, likewise, instead of making the Bible citter the exclusive or the conclusive expender of nan, the Bitle reading of him is also to be integed of by our own observations of him.

This leaving it to words whether Shavery is tight or wireing accounts for the sid fact that the church people Scuth are all Pro-Shavery, and that a large share of them North are also. Dr. Cheever found the like in his recent travels in Switzenland—the church people in favor of Shavery, became they read the Bible to be is affect of it. Lamentable effect, we admit, of their nicinterpretation of this preclous book! but far more lamentable effect of the exclusivatical requirement to turn from nam to a took in croser to learn what he is and what are his rights! Possibly Dr. Cheever himself nay yet become P.o.Shavery, he would either have to renounce the authority of the Bible, or have to learn the like on the side of Shavery, he would either have to renounce the authority of the Bible, or have to learn the read in the like in the line of the convention of the people in any of the line of the line of the line of the like of have

Jerus saw that men were enslaved to authority, and that their two experience of truth could alone at them tree. He took up nen out of their bondage to experitions, and cut of their debasing and blinding subnission to authority, and threw them back upon their own conciences and convictions, and demanded that they should induce for themselves was and of that they should judge for themselves, yes, and of themselves, what is right. Thus to individualize and instalte each nan was his first step toward getting

themselves, what is right. Thus to individualize and inst late each nan was his first step toward getting each man right.

The question which Jesus puts to the slaveholder is not "What does the Church or it e libbe think of Slaveny?" but it is: "What think you of it—you your-nif?" "What think you of it in the light of human nature l—of that high nature it tramples under foot—whose high affections it outrager—whose awest hopes and kilh—and of all whose rich and glutious relations to earth and deal whose rich and glutious relations to earth and teaven, to time and eternity it makes no account?" "What think you of it in the light of the gelden rule to do as you would be done by? "What think you of Slavery as a condition for yourself—as a yoke upon your own teek, by lowever solemn cusetments in posed, or however poor and help less you were at the time of imposition?" "What think you of it for your clidren—for even the dullest of them, and for those least at le to take care of themselves?" In a word, "What think you of Slavery, when you try it by that self-ary lication mode of reasoning which Jesus taught?" (pula you pin the slaveholder to such questions—could you prevent his escape from the tributal of his own conscience, he would soon cease to te a chaveloider. But, unlaspily, the church has taught him how to evade the pressure of your questions, and of his conscience. He finds all etter in an authoritative religion, and is relieved by the necessity of self-arraignment.

This self-application mode of reasoning, when faith-

This self-application mode of reasoning, when faithfully wielded, nakes the problems simple and the dutics plain. The Freidential candidates in the late election would send other people's children into Sievery. But would they send their own, even if pressed to it by ten thousand Constitutions and ten thousand statutes, and ten thousand judi ial decrees, aye, and ten thousand Bill's, also? My neighbors voted for them. But would they have done so, had it been my reighbors' children, whem these candidates proposed to send into Slavery?

The sincere and seli-sacrificing John Brown was adjuded worthy of death, the ause he would put we jons into the hards of slaves wherewith to defend themselves in their flight from Slavery. But would not his judges, aye, and the famous traper's Ferry Committee also, were they in Slavery, welcome such a service? Such are my own ethics and educations. This self-application mode of reasoning, when faith-

would not his judges, eye, and the famous harper's Ferry Comn littee also, were they in Slavery, welcome such a service? Such are my own ethics and education that I had rattler live a d die in Slavery than shed blood to escape from it. But had they?

The work Dr. Cheever has chosen for himself is to persu de the Swiss, the Americans, and the world, that it e Bible is against Slavery. But har more important, far note hopeful, and far shorter would be his work, were it to convince them that, say what the Bible may, Slavery is a wrong; and to convince them of it by carrying them straight to main, and demanding their solution of the problem amid the influences shed upon than by that august and god-like presence. It is when persued by these influence—the solemn influences of the nost hely and glorious of all earthly temples—the temple of nan—that we feel how exceedingly poor, can justed with its real authority—the authority of God in man—is that which is refalsely claimed for traditions, books, and churd es.

It. Cheever sees no hope for Freedom, if the Bible shall be given to the side of Slavery. But I see no hope for the hible, in it stell be proved to be for Slavery. Slavery is not to be tried by the Bible, but the Bible by Freco m. All this talk that the Bible is the charter of man's right is monseres. His nature is that charter; and his rights are the rights of its nature—no more nor lett—every look to the contrary notwithstanding. The nature of a mankey determine its rights. The nature

here-every lock to the contrary notwithstanding. nature of a mankey determines its rights. The a

Nothing can be more degrading to the high nature God has given us than to argue that its rights stand in a book and that we need run to it to learn whe mey, or may not get drunk, commit theft, murder, or enslave men. No book points out men's crimes so clearly, or protests a ainst them so strongly as their own nature; and it they turn away from the best teacher, under plea of bearing a tetter, they wil, in the end, the apt to hear neither. There is no safety for us any further than we respond to the attendees or our sedag. We may, and we should, study that being in the light of the Lit le and of all other lights at our command. Neverthels so, it is that which we are to study. We may, and we should, have respect to the who judgmants which abound both wishin and without the Bible. Nevertheless, the find and decisive judgment is that, which we are corrected to form. We are never, nor in the least, to doubt our capacity to judge rightly in search to everything, which enters into the essence of religion—every such thing being entirely plain and simple. Were it not so Jesus would not have such to the jeople, "And why judge ye not even of yourselves what is right?"

But it will be long, very long, ere the people are wearled from depending on book-interpreters for their religion, and are brought to study it for themselves in reature. The education of the ages has served to enslave men to authority; and an authority religion is, therefore, just what their education calls for. They must not presume to go to the plain volume of nature for their religion. But, with blind faith in others, and boundless entiresion to authority, they must receive for religion of that book.

I close my discourse abruptly to the end, that the engrepation may have the more time for reviewing it. mry, or may not get drunk, commit theft, murder, or enslave men. No book points out men's crimes so clear-

tiem elves as to the meanings of a book, tell them is the religion of that book.

I close my discourse abruptly to the end, that the engreantion may have the more time for reviewing it. Hally usage, this, of having the church and congregation neadly the themselves in the afternoon into a conterence for reviewing the ciscourse they have heard in the moreting. Not a little of its marked knowledge of the true religion does Petert one owe to this usage.

Although the mass of the voters at the late election were for slave-catching and dramshop candidates; and although they, who stemly refused to vote for man in favor of licensing the dramslop, or for men who know as law any form of jinsey, and, least of all, the superfail, nevertheless we are not to be discouraged. This very little handral, even though it shall never increase, will not hall to exert a growing influence for Presson, truth, and rightcousness. But it may increase rapidly—aye, under the Divine bleesing, even triumphantly. Like the "handful of corn on the top of the mountairs, the fruit thereof may yet shake like Letanos."

THE TWO KINGS AT TEANO OCTOBER 25, 1860. VICTOR and Garitaldi, side by side The crowned King and the cownless has in hand.

Neath the blue sky of their regenerate land, ellent, mid shouting thousands, Lo, they ride!

Neath the blue sky of their regenerate land, fillent, mid shouting thou side, Lo, they ride! Not many royal hands to pure of guilt, As to be land within that stainless palm, Horny with grass of the familiar hilt; Not many royal looks could brave the calm Of those degreeated and unwavering eyes, Fearthlor terrible, as ruth or war Subdue or lights them. Ride on, to the cries of Long live Italy! while, near and far, ad good men's hopes bless thine investigare, Honest King-maker, of an honest King. And pray thy work may stand, till rooted sure, In spine of friends that as the ivy cling, Stifling with wintry green, that shows like Spring.

Stiffing with wintry green, that Fig. Ride on, Victor Emanuel, to the throne From which crowned wickedness hat

down, While Garibaldi, guerdonless, alone, Takes his far higher throne, and nobier crown!

PRILADELPHIA, Nov. 20.—From dull: Superfine 64 %20 WHEAT quiet sales of 6,000 bush at \$1 152 07 25 for Red, as \$1 100 07 37 for White. Cone firm sales of 6,000 bush at \$6556. WHEAT wheat at 12 20 00.